A

REPLY

TO

James Barter's Reflections

On my late BOOK, Intitled,

A TRUE

Teſtimony for GOD,

AND

For his Sacred LAW.

Being, a PLAIN, HONEST,

DEFENCE

OF

The Firſt Commandment of GOD. Againſt all the *Trinitarians* under Heaven.

By EDWARD ELWALL.

Thus have ye made the Commandments of God of none Effect by your Tradition: But in vain do ye Worſhip me, teaching for Doctrines the Commandments of Men. Mat. xv. 9.

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BRITISH MUSEUM

Friend BARTER,

I Have read thy pretended Anſwer, or Reflections upon my Book, intitled, *A true Teſtimony for God, and for His Sacred Law*, wherein I have aſſerted and defended the Supremacy of One God, the Father Almighty, upon the Foot and expreſs Words of the Firſt and Great Commandment of God, viz. *Thou ſhalt have no other Gods but Me*: And little thought of ever ſeeing ſuch a [redacted] Perſon as Thou, who haſt liv'd long in the open, notorious Sin of [redacted], Fornication and Whoredome, impudently taking God's ſacred Name into thy foul and polluted Lips, and uſing thy ſordid Pen to meddle with his Holy Laws. Doth not God truly ſay to thee, *What haſt thou to do, to declare my Statutes, or that thou ſhouldſt take my Covenant in thy Mouth. Seeing thou hateſt Inſtruction, and caſteth my Words behind thee.* Pſalms l. 16, 17.

Thou knoweſt how thou haſt wounded Chriſtianity by thy odious Life and Converſation, and brought ſuch a Scandal upon the the Baptiſt Churches, both in thy own Coun-

try, and the Church at *Netherton*, as was never known before; for which wicked Enormities and Facts, that humble and grieved People, did (too late) ſpue thee out from among 'em; tho' by thy known Lies, and deceitful Arts, thou didſt too long deceive ſome of theſe truly pious Members, who were at laſt convinc'd of thy abominable Actions. And I do earneſtly intreat thee, in the Spirit of pure Love, to exerciſe Repentance towards God, and Faith in our Lord Jeſus Chriſt, and endeavour by unfeigned, ſincere and open Acknowledgments of thy Crimes to the Church, to be reconciled thereto, (which I have not heard thou haſt ever yet done) for otherwiſe, all thy pretended Orthodoxy, will never Atone for a bad Life and Converſation. *But of every Nation, him that feareſt God and worketh Righteouſneſs, ſhall be acceptable.*

It ſeems evident to me, and doubtleſs to many judicious Readers, that the Doctrine of the *Trinity*, which makes the moſt High God, to be a Plurality of Perſons (or Denominations as thee call'ſt 'em) Three, or Six, or Ten, all alike abſurd, to be fallen down to a very low Ebb, and almoſt ready to follow the Doctrine of *Tranſubſtantiation*, and to take flight, and paſs the *Alps*, into *Italy* or *Spain*, and get under the Protection of the Inquiſition there; for thoſe two irrational Doctrines, and humane Inventions, ſtand in great

great need of ſuch unwholſome Severities, as Priſons, Galleys, Racks, Gibbets, Fire and Faggot to ſupport them, and force People to ſwallow 'em down whether they will or no: But praiſed be the living immortal God of Gods, that we breath in the *Britiſh* Air, and enjoy the Liberty of Free-born Subjects, to take our Religion from God, and not from *Popes*, nor *Prelates*, *Prieſts* nor *Preachers* of any ſort, any farther than they ſpeak and Act agreeable to Reaſon and Scripture, which always are Concomitants, and of which we muſt judge for our ſelves, as well as they, and not pin our Faith upon any *Prieſt* or *Preachers* Sleeves; but take our Lord's Advice, and in all Matters of Faith, to *call no Man Father here on Earth, for One is our Heavenly Father, even God. And to call no Man Maſter, for one is our Maſter, even Chriſt.*

But Friend *Barter*, as I was intimating before, ſure the Cauſe of the *Trinitarians* runs very low, when they were forc'd to hawl out ſuch a worthleſs Tool as thou, to defend, or rather to deſert, the Doctrine of the *Trinity*: For thou *Miller*, has grinded the *Baker* ſuch a Batch of incoherent Stuff, as never came out of his Oven before, and I believe never will more.

Nay, ſome think he will never make his Money of it, and that thou oughtſt in Conſcience (if thou haſt any left) to grind for him

him Toll-Free: For instead of defending the *Trinity*, thou seemst to over-run it; and I think thou hast forgot thy *Catechism*, which tells thee, *There are Three Persons in the God-head*, but thou tellst us no such Words, as Three Persons, but says, *they are Three Denominations*. What is the Matter with thee? What art thou turn'd *Camelion*, and chang'd the Old *Trinitarian* Doctrine of Three Persons, into Three Denominations? Page 102. I doubt this is a new Whimsie of thy own; for if the late Learned Presbyterian Minister Mr. *How* be to be credited, thou art no Real *Trinitarian*, but only a Nominal One: For he tells us flatly, *That the God-head is not only Three distinct Persons, but Three Infinite Minds, or Beings*; and Dr. *Sherlock* asserted the same; so that thou art in their Esteem no *Trinitarian* at all; for thou hast no where in all thy Book mention'd, the Three distinct Persons to be One God; so thou shouldst either own thy *Catechism*, or else disown it: For the Blessed Jesus tells us, that *God his Father is the Only true God*, John xvii. 3.

But the lying, fallacious Assembly's *Catechism* tells us, "There are Three Persons in "the God-head, the Father, the Son, and "the Holy Ghost, and these Three are One "God, the same in Substance, equal in Power "Glory;" contradicting Christ and the holy Scriptures, which never tells us, God is Three Persons

Perſons, nor that Three Perſons is One God, but abhors ſuch Words: And I challenge all the *Trinitarians* under Heaven to ſhew me, where the ſacred Scripture tells us, that Three Perſons is One God. But if they cannot do it, then let them bluſh and be aſhamed of their unſcriptural, abſurd, and irrational Inventions, and rather believe the Lips of our dear Lord, which always ſpoke the Truth, and told us plainly, *that the Father was the Only true God.* Which Words of Chriſt do evidently exclude any other Perſon from being the *Only true God*, but *God the Father Only.* And our Lord confirms this abundantly in many Places of Scripture; as when the Mother of *Zebedees* Children came to aſk him, *That her two Sons might ſit the one on his Right Hand the other on his Left in his Kingdom*, he plainly tells them, *It was not his to give*, Mat. xx. 23. *but it ſhall be given to them for whom it is prepared of my Father*; giving the Glory to whom it was due. Now how manifeſtly thou haſt wronged the Senſe of this Text, I will leave to all honeſt Men that will be at the Pains to read the 13th page of thy Book, where thou tell'ſt us, That Chriſt did not anſwer, he did not know, or that he could not tell: Whereas the plain Anſwer of Chriſt was, that, *to ſit on my Right Hand and on my Left, is not mine to give*; ſo that thou haſt willfully and deceitfully abuſed that Scripture.

I desire all honest, unprejudic'd People to observe, that I have writ a Book wherein I have laid down many strong and very cogent Arguments, both from natural and revealed Religion, to prove, there is but *One God the Father*, and that no other Person or Being is the Supreme, or most High God, but He only; and that our Lord Jesus Christ hath no Authority, nor Power, nor Might, nor Dominion, but what he hath receiv'd from God the Father; and therefore is not the most high God, but another who derives his Life and Power, and his All, from God, agreeable to his own Words; *I can do nothing of my self*; and *all Power in Heaven and Earth is given unto me*; *Go ye therefore*, &c. *viz.* by Virtue of the Power given to me; and, *as the Father hath sent me, even so send I you*; and in plain Words, *My Father is greater than I.*

And if we view the Scriptures that give Account of the Beginning or pre-existant Nature of Christ, *viz.* what he was before he took Flesh, we shall find *Solomon* giving an Account, That *God created him the Beginning of his Ways for his Works*, Prov. viii. 22. for so it is in the *Greek* Septuagint: And so you may plainly see it confirmed to the same purpose in the xxiv. of *Ecclesiasticus* and 9. Verse. *He created me from the Beginning before the World, and I shall never fail.* And the Apostle *Paul* expresly calls him, *The Image of*

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the invisible God, the First Born of every Creature, Col. i. 14. And *John* calls him the *Amen, the faithful and true Witness, the Beginning of the Creation of God*, Rev. iii. 14. That is, as the Learned *Eusebius* calls him, the Second Cause; for he that is the Image of the invisible God, is not that God himself, but the Image of him, or neareſt Reſemblance we can ſee; for all Men of Senſe know, That an Image is not the Original. So that the plain, obvious, true Senſe of theſe Teſtimonies of *Solomon*, and *Paul*, and *John*, is, that he was the Firſt Creature that God made or created, and ſo is the Firſt Born of every Creature, and has the Pre-eminence, and was before all Things, being the Beginning of the Creation of God, and by whom God created the World; for he ſeems to be the Angel of God's Preſence, and the Inſtrument in his Hand at the Creation; for it is ſaid, *God created all things by Jeſus Chriſt*; ſo that he was the Son of God in a more eminent Senſe than *Adam*, or any other Perſons (call'd the Sons of God) ever was. And when he came down from Heaven, and by the Power of God took Fleſh of the Virgin, the Seed of *Abraham*; yet he tells us, *It was not to do his own Will, but the Will of him that ſent him*. And even in the very higheſt Senſe of Son-ſhip he tells us, *He did not know the great Day of Judgment*, and plainly ſays, that *none but his Father Only knew that Day*.

Now from theſe Words of Chriſt, the *Unitarians* form this natural and potent Argument, *viz.* To be Ignorant of any one thing, cannot be reconciled with a perfect Knowledge; and were he true and perfect God, of the ſame Subſtance with his Father, he could be Ignorant of nothing at all.

I have ſhew'd in my Book, That the very Light of Nature teacheth us, there is but One Supream Being of all Beings, who is the Firſt Cauſe of all other Beings whatſoever; and to deny this, is to fall into all the Abſurdities of Darkneſs in the World. For the natural Ideas that we have of God is, That he is Unoriginate, Independant, Omniſcient, and Self-Exiſtent.

Now to ſuppoſe any other Perſon (even our Lord Jeſus Chriſt, who wants the aforeſaid Qualities) to be the moſt High God, is a direct and plain Contradiction to the Light of Nature, and an offering Violence to our Reaſon, becauſe he has not thoſe Perfections, therefore cannot be the moſt High God, for they belong only to the Firſt Cauſe.

And when we come to conſult with revealed Religion, it runs conſonant with natural Religion, and doth not teach us any thing contrary to Reaſon, but always what is agreeable to the higheſt Degrees of it, that it is obſervable, the firſt Words we have in revealed Religion run thus, viz. *In the Begin-*

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ning God created the Heavens and the Earth, Gen. i. 1. *and God ſaid, Let there be Light, and there was Light*. This gives us the ſame Idea of the *One Supreme God*, as the Light of Nature doth; aud here is not the leaſt Notion of a *Trinity*, or of God Almighty being Three Perſons. That wild Doctrine was not born, nor drew its monſtrous Breath, till above Four Thouſand Years after the Creation of of God. The good old *Patriarchs* knew nothing of God's being a Plurality of Perſons, though they had ſuch manifeſt Favours as to hear his Voice, and ſee his Glory; and the holy Prophets abhor'd ſuch a Thought, by always giving him the ſingular Notes of *He*, and *Thou*, and *Me*; telling us, there was no other God but Him, they knew not any. Holy *Iſaiah* cries out, *To whom will ye liken me, or ſhall I be equal ſaith the Holy* One? (*not* Three) that is in plain Words, he hath no Equal, *Iſaiah* xl. 25. And again that holy Prophet cries aloud, and warns us in theſe Words; *Remember the former things of Old. for I am God and there is none elſe, I am God and there is none like me*, Iſaiah xlvi. 9.

Take Notice here all People that fear God, ſee how the *Trinitarians* contradict this Prophet of the Lord! for they make Two other Perſons to be equal to God the Father. I deſire all good Men to conſider ſeriouſly, not what the Men in latter Days have thought of

Jeſus Chriſt, but what his own Apoſtles when Inſpir'd have thought of him. To be ſure, none was more likely, or ever had a fairer Occaſion to repreſent his Lord in the Heighth of his Glory, than the Apoſtle *Peter* in the Day of *Pentecoſt*, that Day of Triumph, with the newly and viſibly Inſpired Apoſtles.

Hear how magnificently he deſcribes his glorious Lord Jeſus before his Murderers, *Acts*, ii. 20, & 26. *Ye Men of Iſrael, hear theſe Words, Jeſus of Nazareth a Man approved of God among you, by Miracles, Wonders and Signs, which God did by him in the midſt of you.* Again, *Let all the Houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.*

Now 'tis obſervable, the Apoſtle was aiming at ſuch a Deſcription of Jeſus Chriſt, as might ſtrike the Hearts of the Murderers with the greateſt Horror of their Crime; and therefore could never omit the moſt Emphatical Branch of his Deſcription, *viz.* his Infinite Deity, if he had really been ſuch. But 'tis certainly all flat and low that *Peter* ſays in Compariſon of this, viz. *That he was a Man approved of God.* Did he not underſtand, or would he betray his Cauſe by ſuch an Omiſſion? And yet he only repreſents Chriſt as a God by Inhabitation and Exaltation, when he was far from being daunted with any fear to own Chriſt fully. Nay, if this Deity of

Chriſt

Christ were a fundamental Article of the Christian Faith; how comes it to pass, that when Poor convinced Souls, in anguish for their Crimes, seek Direction how to be saved from them, the Apostle should not acquaint them with this Article, but directs them to believe in this Jesus such as he had discribed him? Did he direct wounded Souls to an insufficient Saviour, without telling 'em he was the Infinite God? Yet they are Baptized and added to the Church, and number'd among such as shall be saved. How can this be, if the Supreme God-head of Christ be a fundamental Article of the Christian Faith? Doubtless *Peter* knew of no such Article in his Days, nor *Paul*, nor any of the rest of the Holy Apostles of Christ: But *Paul* tells us plainly, of *One God, and one Mediator between God and Man*, that is, *the Man Christ Jesus. But to us*, he says, *there is but one God the Father, of whom are all Things.* 1. Cor. viii. 6.

Now as I have intimated before, altho' I have laid down many strong Arguments in my Book principally grounded upon the Words of Christ himself, and confirm'd by the Apostles, yet this impotent Scribler, takes hardly any Notice of them, but generally gives a Start, and Leaps over 'em, and away he runs. Then he falls a Railing and Reflecting, and tells us an impertinent Story *in Glocestershire*, of one *Stafford*, and his Son,

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which latter, he ſays, writ ſome Treaſonable Matters againſt King *William* and Q. *Mary*; but what the Man means by it, ſeems only known to himſelf; for I can't meet with any body of any Society that can tell what he Means, or aims at, except it be, that he wou'd have me into ſome Priſon.

But for all thy uncharitable Cenſures, and reproachful Words, and thy odious Scorns at my Beard, which the God of Nature hath given me, and for all thy ſcurrilous Reflections, which (inſtead of Arguments) thy Book is almoſt fill'd up with, I do freely forgive thee all; and as to thy charge of Blaſphemy and Hereſy, *&c.* I find the Malicious *Jews* did the ſame againſt my bleſſed Lord: They charged him with Blaſpemy, and making himſelf equal with God; but as thou doſt not prove thy Charge, no more did they; but my Lord prov'd their Charge was as falſe as it was groundleſs, by declaring, *I can do nothing of my ſelf*: And no doubt, but if my bleſſed Lord was upon Earth again with his Beard as he wore, ſuch ſcoffing *Iſhmaels* as thou would Scorn at him, as well as thou doſt at me.

But of all thy Venom and wicked Malice, none is ſo Black, as thy charging me with Murder, and breaking the Sixth Commandment; but I can freely and truly Appeal to that God who gave me my Breath, who knoweth

knoweth that I never ſtruck Man, Woman nor Child that Day; and beſides, I had three Witneſſes with me, that went with me, and came all the way Home with me, that is, *John Scot*, *Joſeph Archer* and *John Corſon*; ſo that a more vile and unrighteous Slander ſcarce ever came out of any Man's Mouth. Sure thy Sin is very great to ſcandalize me thy innocent Neighbour, who never did thee any harm in all my Life. Yet, I having the *Peace of God* in my Heart, *which paſſeth all underſtanding*, and Quietude in my Breaſt, do freely forgive thee this alſo, wiſhing God may give thee a due ſight of thy Sins of every kind, that thou mayſt *repent and return to the Lord, and he may have Mercy on thee*, otherwiſe, thou knoweſt that *Whoremongers and Adulterers, and Slanderers God will judge*, by that Man whom he hath appointed, that is Chriſt Jeſus the Lord, whom God hath committed all Judgment to, that is, hath commiſſionated the Man Chriſt to judge both quick and dead, and hath given him all Power and Ability Adequate to that Judgment. Thy Story of *James Naylor*, which thou ſeems to mention in order, to caſt a Reflection on the *Quakers*, is juſt as if thou ſhould'ſt reflect on Chriſt and his Apoſtles, becauſe one of their Number turn'd Apoſtate, and fell away. But how Odious is it out of thy filthy Mouth, to mention ſuch Men?

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one would think that Horror ſhould ſtrike thy guilty Conſcience, to conſider the abominable Facts thou haſt acted; yet how unjuſt wou'd it be to caſt thy ſulſome Deeds, as a Reflection upon thoſe honeſt *Baptiſts*, who hated thy Brutal Luſts as much as others? And as to *James Naylor*, it will be well for thee, if ever thou repent in that earneſt, contrite manner as he did; for I my ſelf have read ſeveral of his penetential Letters after his fall, to the *Quakers* Churches, imploring Forgiveneſs of God, and them, in ſuch a fervent Spirit of ſincere Contrition, and true ſence of his Sin, that his Cries and Expreſſions, wou'd have mov'd a Heart of Stone, and did move the Churches, ſo that they receiv'd him with Joy and Tears of pure Love into their Boſom again; and he died in Peace, and in a good Frame of Spirit, in a few Years after: But as he himſelf ſolemnly Declares, that during the time of his Darkneſs and Fall, he was never in the leaſt Guilty of thy filthy Crimes; for which he Praiſes God's Holy Name.

And as to what thou ſay'ſt of my unkind Expreſſions of the Miniſter, for his ſly Reflections on me in his Pulpit, I can truly ſay, I writ the plain Truth, as he himſelf knows full well; and I have nothing in my Breaſt, but pure Love to him, and to all Mankind univerſally: Yea, and to thee thy ſelf, I will

will do all the Acts of Good I can, but no Harm, altho' I ſhould receive the Reverſe from thee.

As to thy other falſe Slanders, *viz.* that the *Quakers* fear me, the *Presbyterirns* ſhun me, and the *Baptiſts* aſhamed of me, and *Churchmen* both of *England* and *Rome* loath and abhor me. In anſwer to this, I appeal to all the *Ironmongers* in Town, who keep Fairs with me, at *Cheſter*, *Briſtol* and *London*, who all know how I am Viſited, and ſent for to the Houſes of the brighteſt Perſons, and faireſt Characters of all Denominations, both *Miniſters*, *Merchants*, *Tradeſmen*, &c. who freely and frequently viſit me, and delight in my Company, *Epiſcoparians*, *Presbyterians*, *Baptiſts* and *Quakers*, that are Virtuous Men, but no Whoremongers at all, that we know of, do ever herd with us.

But why ſhou'd I ſully my Pen to write of a Man that ſeems to have no regard to Truth, neither in his Words nor Actions; and as to the ſacred Ten Commandments of God, he ſeems to look upon as legal Shadows, and done away, and lay the Reins upon the Neck of his Luſt, and live in open Violation of God's Holy Law, which Chriſt told us, ſhould never paſs away! And when one came and aſk'd him, *what he ſhould do to inherit eternal Life*, Chriſt *bid him keep the Commandments of God.* And Holy *Paul* tells us, that *Circum-*

ciſion is nothing, nor uncircumci on, but the keeping the Commandments of God, 1 Cor. vii. nay, farther he ſays, *do we make void the Law through Faith, God forbid, yea, we eſtabliſh the Law*. But this old Sinner ſeems to wiſh there was no Law, that there might be no Tranſgreſſion, and ſo no Puniſhment for his dark, notorious, repeated Sins.

This Man who is full of his own Inventions, tells us, page 36. of the *Chriſtian Sabbath* or *Firſt Day*, now God tells us, *the Seventh Day is the Sabbath of the Lord thy God*, Exodus xx. 10. but this falſe Man calls another Day the Sabbath, which God never once call'd ſo. And I challenge him or any Man upon Earth, to produce one Scripture from *Geneſis* to *Revelation*, that calleth any other Day the Sabbath, but God's bleſſed Holy Seventh Day: And the *Turks* have equally as much to plead from Scripture, for their Sixth Day Sabbath, as he has for the Firſt Day, that is, nothing at all, as the Biſhop of *Ely*, and many other Churchmen have own'd. And this Man is ſo ſenſible of the ſtrength of my Arguments for the ſacred Seventh Day Sabbath, which God himſelf commanded, that he runs away from 'em in great haſte, telling me, "Sir, as "to the ſecond Part of your Book, I ſhall "take but little Obſervation, page 42. Indeed I can expect no better, from ſuch a worthleſs Perſon, who has made ſuch a weak

and impotent Anſwer to my Firſt part, as plainly ſheweth he knows very little of the Controverſy. Nay, he hardly can tell which Party of the *Trinitarians* to fall in with, whether the Men that plead for *three infinite Minds*, or they that plead for *three diſtinct Modes*. Nay he has found out a New Invention of *three Denominations*. Now he might as well tell us, that God is a *Trinity* of *Trinities*; for it is certain, he is call'd by three times three Denominations in the Holy Scriptures; ſo he thinks that will not do, and therefore he ſeems to aim at three Infinites, by telling us of " Chriſt's Infiniteneſs, and of his infinite " Satisfaction, of his Blood of infinite Value, *&c.* all unſcriptural Nonſence: For if Jeſus Chriſt be Infinite, and made infinite Satisfaction to his infinite God and Father, whom all allow is Infinite, then it will follow, that one Infinite made Satisfaction to another Infinite which will imply two Infinites, than which there cannot be a greater Abſurdity in the World, for there cannot be two Infinites, it is a Contradiction: For to ſuppoſe any other Perſon or Being to be infinite, beſide the infinite *God the Father only*, is in effect to un-God him, and to make the Peerleſs *God of Gods*, to have an equal, whereas, he expreſly tells us, *Iſa.* xl. 25. *He has no equal.*

Now both the Light of Nature and revealed Religion do make it manifeſt, That Jeſus Chriſt is not the moſt High God, but is an-

other who derives or receives his Life and Power, and all his Authority from him, as Chriſt himſelf tells us, viz. *As the Father hath Life in himſelf, ſo hath he given to the Son to have Life in himſelf*, John v. 26, 27. So that his Life is Originally by the Donation of God the Father, who alone is the Firſt Cauſe, Unbegotten, Unoriginate, Infinite, Omnipotent, Omniſcient, Self-Exiſtant, firſt Parent, or prime Being of all other Beings, who alone is the *God and Father of our Lord Jeſus Chriſt*; and in this it is that the *Unitarians* Triumph as Unanſwerable; and becauſe our bleſſed Lord Jeſus gives the Glory to him, and tells us plainly, *John* xvii, 3. *That his Father is the Only true God.* And we believe we cannot do better than follow him, and give Glory to the King Eternal, Immortal, Inviſible, the only wiſe God, even unto thee who art able to do for us above all that we can aſk or think according to the Power given to us, unto thee be Glory in the Church by Chriſt Jeſus, throughout all Ages, World without end. *Amen.*

I would aſk any ingenious, honeſt Men this plain Queſtion, *Has Jeſus Chriſt any God over him, who has greater Authority than himſelf or not?* This will decide the Controverſy; for if he have a God above him, then he is not the abſolutely Supreme God; tho' in relation to us, God may and has given him

him univerſal Power and Authority over us. It is eaſie to demonſtrate this, by ſhewing, That Jeſus Chriſt expreſly ſpeaks of another God than himſelf, and that he owns this God to be above or over himſelf; and that he wants thoſe ſuper-eminent and infinite Perfections, which belong only to the Lord God of Gods; for our Lord Jeſus Chriſt expreſly ſpeaks of another God diſtinct from himſelf. Many times we find him ſaying, *My God*, of another. *Matt.* xxvii. 46. *My God, my God, why haſt thou forſaken me?* So *John*, xx. 17. *I aſcend to my Father and your Father, to my God and your God.* He doth not ſay, My ſelf, My ſelf, why haſt thou forſaken me? nor, My Divine Nature, My Divine Nature, why haſt thou forſaken my Human Nature? He doth not ſay, My human Nature aſcends to my divine Nature, but *I aſcend to my God and to your God*; plainly diſtinguiſhing God to be another from himſelf; as he declares in other Places, *John* vii. 17. *If any Man will do God's Will, he ſhall know of the Doctrine whether it be of God, or whether I ſpeak of my ſelf.* So that in all juſt Conſtruction, he cannot be that ſelf ſame God from whom he diſtinguiſhes himſelf. How manifeſtly are the One God, and One Lord diſtinguiſhed, 1. *Cor.* viii. 6. *But to us there is but One God the Father, of whom are all things, and we in him, and One Lord Jeſus Chriſt by whom are all things,*

and

and we by him. Here holy *Paul* clearly diſtinguiſhes between the One God the Father, and the Lord Jeſus Chriſt; as he evidently doth *Eph.* iv. 5, 6. *One Lord, One Faith, One Baptiſm, One God, and Father of all, who is above all, and through all, and in you all.* So that it is certain from Scripture, That God and our Lord Chriſt are diſtinct Beings. Nay, the Apoſtle *Paul* tells us, he would have us to know, *That the Head of every Man is Chriſt, and the Head of the Woman is the Man, and the Head of Chriſt is God.*

Now I would aſk any ſincere Lover of Truth and Reaſon, How holy *Paul* could declare the Inferiority of Chriſt, and the Superiority of God, more plainly than he doth, 1. *Cor.* xi. 3. But there is no Blindneſs ſo bad as that of thoſe who will not ſee.

Let me now alſo mention that great Text, ſo full of irreſiſtable Evidence for proving an Inferiority in the Son to the Father, or to God, 1. *Cor.* xv. read it all from Verſe the 24. to 29. where the holy Apoſtle *Paul* crowns the *Unitarian* Doctrine for ever, by giving the ultimate Glory to the One God the Father of all, *viz. Then cometh the End, when he ſhall have delivered up the Kingdom to God even the Father, when he ſhall have put down all Rule, and all Authority and Power. For he muſt reign till he hath put all Enemies under his Feet. The laſt Enemy that ſhall be deſtroyed is Death, for*

he

he hath put all things under his Feet. But when he ſaith all things are put under him, it is manifeſt he is excepted, which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

Here let every true Chriſtian duly conſider ſeriouſly, that all things are to be put under Chriſt's Feet; but adds, that is it manifeſt, God muſt be excepted who put all Things under him: That is, God muſt be excepted for this Reaſon, becauſe it was he that did put all things under Chriſt. Again obſerve, that the Son ſhall in the End deliver up the Kingdom to God even the Father, that is, not to the Father, Son, and Holy Ghoſt, as vain Men often pretend, but to God even the Father only, ſince it was the *Father who gave him all Power in Heaven and in Earth*, Mat. xxviii. 18. and into his Hands he will make a ſurrender of all, in Teſtimony of his having done all in obedience to him, and having acted and ruled in dependance of God his Father, who ſhall have a ſatisfactory Account of all given to him in the end. This is a Glory peculiar to the Father as ſupreme God, for then the Holy Apoſtle ſays, *the Son himſelf ſhall be ſubject to him that put all things under him*, that is, to God his Father, *that God may be all in all.* Where obſerve the Apoſtle

ſpeaks

ſpeaks of the Son himſelf in the higheſt Senſe he could poſſibly ſpeak of him, that his Subjection ſhall be then manifeſted by an open ſolemn Acknowledgment of it, when he ſhall recogninize the Supremacy of God the Father in that publick ſurrender.

This then will be the Iſſue of all our Diſputes, *God will be all in all*, and the Son himſelf ſubject under him. Now I will appeal to all Men of Honeſty and Reaſon, that love Truth, if there can be any thing more plain and expreſſive of an Inequality between God and Chriſt, than here is.

If any biggotted *Trinitarian* ſhou'd ſay, that by the Son here is meant the Son of Man, or Chriſt as Man; while as God he ſhall not be ſubjected to the Father. Let ſuch know, that as there is no Intimation of any ſuch Diſtinction between the pretended two Natures of the Son here; ſo there is enough in the Words to ſhew, that they are ſpoken of him, in his higheſt Capacity and Character: For it ſays, the Son himſelf abſolutely, which in Scripture is wont to mean the very higheſt Dignity that Chriſt hath, and without doubt it imports the higheſt Character of him: So then Jeſus Chriſt, in his higheſt Capacity, being inferior to the Father, how can he be the ſame God, to which he is ſubject, or of the ſame Rank and Dignity? it cannot be.

Let

Let it ſuffice us, that *God hath made him both Lord and Chriſt*, Acts ii. 36. and that *God has exalted him to be a Prince and Saviour*, Acts v. 31. and that becauſe he was *obedient unto Death, even the Death of the Croſs*, that therefore *God hath highly exalted him, and given him a Name* (or Power) which is *above every Name or Power, that at the Name of Jeſus every knee ſhall bow* (or be in Subjection) *both of Things in Heaven and Things on Earth, and Things under the Earth.* And that *God hath anointed him with the Oil of gladneſs above his Fellows.* and hath committed or commiſſioned Chriſt to *Judge the World at the laſt Day.*

But as to my Friend *Barter*, whoſe Book is very little elſe for the moſt part, but a poor Envious Piece of Railery, without almoſt any manner of Arguments at all. But to ſupply the Place of a rational Anſwer, to the many and ſtrenuous Arguments in my Book, and clear ſhining Truths laid down in it from the Mouths of Chriſt and his Apoſtles, this ignorant Man has told us many ſilly Stories that have little or no relation at all to the Controverſy, and here and there a Text of Scripture, moſt of 'em out of the Old Teſtament, where (as the *Trinitarians* confeſs) the Doctrine of the *Trinity* was not explicitly known, but how improper to his purpoſe many of theſe Texts are, I leave to the judicious Reader. Some of 'em being directly againſt him

and generally made uſe of by the *Unitarians*, to prove the Inferiority of Chriſt, and that he hath a God above him, who anointed him. As an inſtance hereof, in his 12 page, he brings the Text, *Heb.* i. and viii. as it is quoted out of the 45 *Pſalm, but unto the Son he ſaith, Thy Throne O God is for ever and ever, a Sceptre of Righteouſneſs, is the Sceptre of thy Kingdom; thou haſt loved Righteouſneſs, and hated Iniquity: Therefore God even thy God hath anointed thee with the Oil of Gladneſs above thy fellows.* Now here is the plaineſt Demonſtration in the World, that Jeſus Chriſt is not a God by Nature, but only ſo by Office, and that he has a God above him, who inveſted him with a God-like Authority; *therefore God even thy God hath anointed thee*, viz. Chriſt, *with the Oil of Gladneſs above thy Fellows*: For he is our elder Brother, being the First Born of every Creature, and the Beginning of the Creation of God. It is obſervable, that the Title of God is frequently given in Scripture to others, beſides the moſt High God, becauſe the Authority that God hath given them; as it is ſaid of *Moſes, I have made thee a God unto* Pharoah, *Exo.* vii. 1. *And* Aaron *thy Brother ſhall be thy Prophet*: And ſo *Peter* tells, when inſpired with the Holy Ghoſt, in theſe Words, *viz. therefore let all the Houſes of Iſrael know aſſuredly, that God hath made this ſame Jeſus whom ye have crucified both Lord and Chriſt*, or

God

God and Chriſt; as it is often rendred in other Tranſlations, *Acts* ii. 36. ſo that it is a vain Thing to alledge Texts to prove the Title of God given to *Moſes*, or to Chriſt, or to Angels, ſince that may be, and yet will not prove 'em to be the ſupreme Independent God, but only one who is inhabited of, and commiſſioned and enabled by him, who alone is the God of Gods.

And as to that Place, which is corruptly rendred in our Tranſlation, *he thought it no Robbery to be equal with God*, Phil. ii. 6. it is confeſſed by the moſt learned Honeſt Men of of the *Trinitarians* themſelves, that it ſhou'd be read thus, *viz.* That he did not aſſume, or arrogate, or ſnatch at, or covet an Equality with God. The Words are never known to be uſed in any other Sence, as is ſhown by Dr. *Tillotſon* in his Diſcourſe with the *Socinians*; alſo by Dr. *Whitby* in his Expoſition on that Place, and by the Learned Dr. *Clark*, and others. Dr. *Clark* ſays the Words, *thought it no Robbery to be equal with God*, ſhould be rendred, *did not covet to be honour'd as God*. And Dr. *Whitby*, on the place much the ſame, viz. *did not covet to appear as God*; ſo this Text, which the Ignorant *Trinitarians* have made ſuch a Noiſe about, is directly againſt an Equality.

And the Learned *Grotius* ſays, that Chriſt is ſaid to be in the Form of God, by reaſon

of the Miracles he wrought on Earth, they being Indications of the Power of God residing in him. Not only so, but our Lord tells us of the Miracles, that it was his Father that dwelt in him, he did the Works. And as God dwelt in Christ, so Christ dwells in us, and as Christ and his Father are one, so Christ and his faithful Followers are one, that they all may be one, says Christ, *John* xvii. 11, 23. as we are, *I in them, and thou in me.* By all which Words it is evident, that the Oneness that is between Christ and his Disciples, is the same that is between God and Christ; that is, in Will and Consent, not in Essence or Being, for if so, then Christ and his Disciples are one Being, which cannot be true; so that two or three distinct Persons or Beings cannot be one God, it is a Contradiction in the very Nature of Things.

And as to that other Text, 1. *John*, v. 7. which the ignorant Sort of *Trinitarians* make use of, it is manifestly spurious, and not to be found in the ancient *Greek* Copies, and is not in the Original Text, but a notorious Addition of latter Times without just Authority. For it is certain the ancient *Greek* Manuscript Copies have it not in them, nor the oldest Versions made from them, nor the Writings of the Old Christian Fathers who transcribed very much of them into their Books, but never had this Text. And it is certain the

Famous

Famous *Alexandrian* Copy, which is called the moſt precious Treaſure the Chriſtian World ever ſaw, for theſe Twelve Hundred Years, and by far the moſt ancient Copy in the World, has nothing at all of that Verſe in it, nor the firſt Part of the 8th Verſe. Neither has the Famous *Vatican* Copy (which is extoll'd much after the ſame Manner, as of very great Credit) any thing at all of it. 'Tis enough to ſatisfie all Impartial Men who love the Truth of ſacred Scripture, that theſe Words, viz. *In Heaven, the Father, the Word, and the Spirit; and theſe Three are One; and there are Three that bear witneſs in Earth*, are not in theſe two moſt valuable and antientſt Copies in the World. Nay, even the Learned Dr. *Mill* himſelf gives a long Roll of the other very valuable Manuſcript *Greek* Copies, in the moſt Famous Libraries of the Learned, and of our two Univerſities, and of the *French* King (where Father *Simon* made a diligent Search, and ſays, He found not One that had theſe Words of all the Seven which he view'd, nor, of the Five Manuſcripts of Mr. *Colbert*, though ſome of them be of latter Date;) alſo Two at *Bazil*, and One at *Venice*, and many more: All theſe above-mentioned want this Text, tho' in ſome of the latter Manuſcripts there are in the Margin ſhort Notes, by way of Gloſs or Comment, over againſt the Spirit, the Water, and the Blood; and from the Margin,

Margin, Father *Simon* judges theſe Words did afterward ſlide into the Text, which are in our Seventh Verſe; which is a very natural and eaſie Account, and the only Way by which Dr. *Mill* himſelf accounts for ſo many other Interpolations, in his Notes, and his Prologomena. And in ſhort, as my truly judicious Friend *Thomas Emlyn* hath ſaid in few Words, All the ancient *Greek* Manuſcripts which are found, do agree in rejecting this Text.

This Dr. *Mill* conſiders, the ancient Verſions of the New Teſtament, which were made for the Uſe of ſuch People as in early Times were converted to the Chriſtian Religion, but did not underſtand the *Greek* Language. The moſt antient of theſe Verſions were the *Syriack*, *Coptick*, *Ethiopick*, *Arabick*, *Latin*; all which, with the *Ruſſian*, have not this Text: So that when theſe Verſions were made, there was no ſuch Paſſage in the *Greek* Copies, or Original from whence they were made. Of the *Latin* Verſion the Doctor tells us, viz. *'Tis certain this Verſe was wanting in all the moſt ancient* Latin *Copies*,

He makes Inquiry among the *Greek* Fathers to ſee if he can hear of this Text among them, who were moſt likely to have ſeen the Authentick Originals of the Apoſtles, and needed not a Verſion into any other Language.

Of

Of theſe he gives this melancholly Account, viz. *Neminem unum*, &c. That not one *Greek* Writer from the Beginning of Chriſtianity to *Jerom*'s Time, has ever cited this Verſe, and that 'tis certain it has been wanting in the *Greek* Copies very near from the Apoſtles writing this Epiſtle. See Dr. *Mill*'s Deſſert. p. 583. 584. Not content with theſe Generals, but he runs over the particular moſt Eminent *Greek* Fathers, and thoſe who were moſt likely to produce this Text, if they had known of it, who yet never once mention it. Not *Ireneus*, nor *Clemens Alexandrinus*, nor *Dyonitius*, no nor *Athanaſius* himſelf, who would doubtleſs made uſe of it againſt *Arius*, had there been any ſuch Text known in Scripture; not the Fathers of the Council of *Sardica*, not *Epiphanius*, not *Baſil*, not *Alexander* Biſhop of *Alexandria*, not *Biſſen*, not *Naziangen*, not *Didymus*, not *Chryſoſtom*, not *Cyril* of *Alexandria*, tho' he cites the Verſes before and after; nor the Author of the *Expoſition of Faith*, not *Ceſarius*, not *Proclus*, though both wanted it; not the *Nicene* Fathers themſelves knew any thing of it: So that *Du Pin* obſerves, That as no *Greek* Father, for Five Hundred Years quoted this Paſſage, ſo Two of them, viz. *Didymus* of *Alexandria*, in the 4th Century, and *Œcumenius* in the 11th, have written Commentaries upon this Epiſtle of *John*, and

yet

yet mention not this Verſe, *which*, ſays he, *proves that either they did not know it, or not believe it to be genuine.*

Thus I have taken more pains than I intended to do, in collecting and reciting Authorities to make it manifeſt, even beyond Contradiction, to all ſincere Lovers of Truth, that this Paſſage is no part of ſacred Scripture, but was forſted in many Hundred Years after Chriſt, firſt into the Margin of a few latter Copies, and at laſt ſlipt into the Copies; but to this Day in many old Bibles it is put in ſmall different Characters, to ſhow it is not in the Original. But if it was there, yet is there nothing in it that will help the *Trinitartans* Cauſe, for the Oneneſs there ſpoken of, is only in their Record or Witneſs bearing, as *Beſa* and *Ballenger* have own'd, and not one in Eſſence or Being; but as three Men before a Judge, bear Witneſs to the Truth of a Matter, which they all Three know, ſo the Judge tells the Jury, this Evidence or Witneſs is all one, becauſe they agree; but no Body is ſo mad as to think the Three Witneſſes one Being, but know that they are Three diſtinct Beings; for every Perſon is a Being. Therefore thoſe that aſſert God to be Three diſtinct Perſons, that is Three Beings, do in effect aſſert Three diſtinct Gods, for a Man that is a real *Trinitarian*, is a down right *Tritheſt*, as Dr. *South* prov'd

prov'd Dr. *Sherlock* and his Followers to be. I ſhould not have dwelt ſo long on this pretended Text, but for the ſake of many well-meaning Chriſtians, who have been too long impos'd upon in this matter.

As to that Text, *John* i. 1. 2. compar'd with *Rev.* xix. 13. *viz. In the Beginning was the Word, and the Word was with God, and the Word was God, the ſame was in the Beginning with God. And he hath his Veſture dipt in Blood, and his Name is called the Word of God*, it is a great diſpute among learned Men, whether the Apoſtle *John* means the Beginning of the Creation, or the Beginning of the Goſpel, that the Word was with God; and ſome of them plead, that the Word, is not a Perſon, but is God's Word, and is with God, and is God; that is, Reaſon or Wiſdom is in God, and he ſpoke the Word, and ſaid, *Let there be Light, and there was Light*, &c. *and the Spirit of God mov'd upon the Face of the Waters*, that is, the Power or Energy of God, moved upon the Waters, but neither of theſe are any way to be call'd Perſons at all, but only God himſelf, in his Wiſdom or Reaſon, Word or Power, which in the Beginning were with, or in God, and was God himſelf; and whenever the Scriptures come to ſpeak of the Son of God, or of Jeſus Chriſt, as a diſtinct Perſon, it is always in an inferior ſence to God the Father, and as one ſent by him: For

'tis certain there is no ſupreme, ſelf-exiſtent God, but he whom the Scriptures ſtile, *the God and Father of our Lord Jeſus Chriſt*: So that theſe Learned Perſons quite differ from the *Trinitarians* concerning this Text.

But if the *Word*, be taken as a diſtinct Perſon, and one that was with God in the Beginning, then certainly when it is ſaid, *and the Word was God*, it muſt be underſtood he was a God by Derivation, becauſe the Apoſtle repeats again, and ſays, *the ſame was in the Beginning with God.*

Now he that was with God, cannot be that ſupreme God, which he was with; therefore the Apoſtle ſeems to guard when he tells us, *The ſame* (Word) *was in the Beginning with God*, and as *Moſes* is expreſly call'd a God, yet not the moſt High God, but a God by Office, how much more might Chriſt the Word be called ſo, whom the ſelf-exiſtent God of Gods hath anointed and ſanctified, and ſent into the World, and exalted to be a *Prince and Saviour*, and as to that Text, *Rev.* xix. 13. *And he hath his Veſture dipt in Blood, and his Name is called the Word of God*, this doth plainly and evidently ſhew, that he who is called the Word of God, is the Man Chriſt Jeſus; becauſe it tells us, *he hath his Veſture dipt in Blood*; for the immortal God hath no Blood to ſhed. So that this laſt Text gives us a clear Senſe of the former, and

and at the 4*th verſe* of this ſame Chapter *John* tells us, that *the four and twenty Elders, and the four Beaſts fell down and worſhiped God that ſat on the Throne*, ſaying *Amen, Alleluja — for the Lord God omnipotent Reigneth.*

But the ſame *John* tells us in Chap. v. 6. *Of Jeſus Chriſt* (the Word) *ſtanding before the Throne, not upon it.* And ſo Holy *Stephen* ſaw him *ſtanding at the Right Hand of God*; which are ſufficient Demonſtrations of our Lord's inequality and inferiority to the Peerleſs God and Father of all. And in 4. Chap. 9. 10. 11. it may be ſeen the vaſt Difference of worſhip that is given to him that ſat upon the Throne, and the inferior worſhip given to him that redeem'd us to God by his precious Blood.

And now let me take Notice of another Text, *Iſa.* ix. and vi. that by God's Aſſiſtance, I may ſet this Text in ſo clear a light, that the meaneſt Capacity, with honeſty and ſincerity, may fully know, that it doth not mean God moſt High; but the Son of God, the Man Chriſt Jeſus the Lord, *on whoſe ſhoulder God the Father had laid the Government, and made him a mighty God*, (or *Ruler*) for ſo the word GOD ſignifies.

Do but carefully obſerve the firſt Words: *For unto us a Child is born*; this Child cannot be the unchangeable God, for he was never

born; but all will allow, it was Chriſt, the holy Child Jeſus, that was born; yet this Child is the very Perſon that is ſpoken of throughout the whole Verſe. The next Words are theſe, viz. *unto us a Son is given*: ſtill obſerve, it is the ſame Perſon. Now, Who was it that gave us this Son? why Chriſt himſelf tells us who, *John* iii. 16. *God ſo loved the World that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life*: So that God is the Giver, and the Son is the Gift, and God hath given the Government to be on his Shoulder, *I have laid Help upon one mighty to ſave. I have given him for a Witneſs to the People, and his Name ſhall be called wonderful, Counſeller*: That is, as the Angel was called Wonderful, who appeared to *Manoah*, Judges, xiii. 17. 18. *And the Angel of the Lord ſaid unto him, Why askeſt thou thus after my Name, ſeeing it is ſecret, or wonderful*, as it is in the Margin. Where pray take Notice, that this very Angel is here expreſly called God, verſe 22. And *Manoah ſaid to his Wife, we ſhall ſurely die, becauſe we have ſeen God.* So that here all lovers of Truth may clearly ſee, that other Perſons are called God, beſides the moſt high God of all Gods. So that he that was Born, the Son that was given, is the ſame that ſhall be call'd *wonderful, Counſellor, a mighty God*, that is, becauſe of the Power which

which the Omnipotent God had inveſted him with; as Chriſt himſelf tells us, *all Power is given unto me in Heaven and Earth*, Mat. xxviii. 18. The everlaſting Father, that is, the Father of the Age to come, as it is in the Original, and in the Margin of our Bibles, *The Prince of Peace*, that is, *he is our Peace, who hath made both* Jew *and* Gentile *one, and hath broken down the middle Wall of Partition between us*, Eph. ii. 14. *for through him we both have acceſs by one Spirit to the Father.* The God of *Abraham*, and of *Iſaac*, and of *Jacob*, the God of our Fathers hath glorified his Son Jeſus, and made him a Prince and a Saviour, and as ſuch he is our powerful Interceſſor at the Right Hand of God.

Thus it is plain, That this Prince of Peace, (or Mediator) is the ſame Perſon ſpoke of throughout the whole Verſe: And that all may know he is not the moſt High God himſelf, the Holy Prophet cloſes the next Verſe with theſe Words, *viz. The Zeal of the Lord of Hoſt, will peform this.*

One Text more I ſhall take Notice of, which is, *Acts* v. 4. *Thou haſt not lyed unto Men but unto God.* This only Place, Friend *Barter* brings, to prove the Holy Ghoſt call'd God; but in much the ſame manner, he may prove *Moſes* and *Aaron* to be God: For *Moſes* ſays to the murmuring *Iſraelites*, viz. *Who are we, your Murmurings are not againſt us,*

us, but againſt the Lord, Exo. xvi. 8. Is *Moſes* therefore God? ſurely No. So *Ananias* did not only lye to *Peter* but to God: And thoſe that *deſpiſed the preaching of the Apoſtles, did not deſpiſe Men but God, who had given them his holy Spirit*, 1. Theſſ. iv. 8. yet ſure the Apoſtles are not God: So that what I had writ in my Book was true, viz. That the Holy Ghoſt is no where expreſly called God in Scripture, neither are we any where commanded to pray unto, or pay Adoration to the Holy Ghoſt; ſhow it who can.

But indeed the Generality of Places in Scripture, where the Spirit of God is mentioned, are not to be underſtood of a diſtinct Perſon, no more than a Man ſhould call his Wiſdom or his Knowledge a diſtinct Perſon from himſelf. But wherever there is any perſonal Notes given to the Spirit, as in *John*, xvi. 13. and ſome other Places, he is always ſet forth as Inferior both to God and alſo to Chriſt; as, *He ſhall not ſpeak of himſelf, but whatſoever he ſhall hear that ſhall he ſpeak*, &c. So that the Doctrine which makes the moſt high God, the holy One of *Iſrael*, to be a Plurality of Perſons, is one of the moſt abſurd, irrational Doctrines in the World.

I am really troubled to mention ſo many of this Man's odious Falſehoods, which would almoſt make one think, he cares not what he reads nor what he writes. For at the Bottom

of

of Page 20. he ſays, "That I have expos'd "a Miniſter in the Town where I live as "much as I can, by telling the World, that "I have heard him ſay, That God in his "Juſtice cannot abate one Farthing, and that "God's infinite Juſtice cannot be ſatisfied, "without an infinite Sacrifice." All which is notoriouſly falſe; for I have not writ any of thoſe Words in my Book concerning that Miniſter, neither was he ſo much as in my Thoughts: And ſure none but ſuch a Blunderer as thy ſelf, would ever have been guilty of ſuch an Untruth.

And as to thy invented Stories of my Fightings at *Mars-hill*, which thee knoweſt I writ not one Word of there; and that Wars and Fightings are contrary to my Principles. What could come in thy Head to invent ſuch Things? Doſt thou think God will never take Cogniſance of thy Words and Deeds? Doubtleſs thee ought'ſt to be more careful to pleaſe God, and more fearful to offend; and if ever thee intend'ſt to anſwer the End of thy Creation, repent, reform, and cry to God through Jeſus Chriſt; which that thee mayſt do unfeignedly, is the earneſt, ſincere Deſire of thy Abuſed, but truly loving Friend; who inſtead of leading Men to Wars and Fightings at *Mars-hill*, (as thou haſt falſely ſaid) I invited all honeſt, ſincere Men to hear the holy

holy Apoſtle *Paul* Preach there, not to fight there. And that all Men may ſee the notorious Forgery of *James Barter*, I will write the whole Paſſage out of my Book, *viz.*

"I hope all Chriſtians will allow honeſt "*Paul* had a clear Idea of the Unity of the "God-head, both in natural and revealed "Religion. It will be worthy of Obſerva- "tion to know what a God it is, that *Paul* "preached to the Learned, but Idolatrous and "Superſtitious *Athenians*; whether it were "a Plurality of Perſons, or One Perſon or "Being, in the Singular Number, or Note "of *Him*, or *He*.

"Now if we find *Paul* promiſing to de- "clare the true God to theſe Men of *Athens*, "then we may be ſure he will be as good as "his Word. Come now, my beloved Bre- "thren of every Denomination, let us ſup- "poſe our ſelves to ſtand in the midſt of "*Mars-hill*, and joyn our honeſt Hearts and "Ears together, and hear good old Father "*Paul* preach, and give his deciſive Sentence "on this Controverſy.

"But that you may judge impartially, "come out of the Hands of all *Creed-Makers*; "take not you Faith from *Emperors* nor "*Councils*, nor from *Popes* nor *Prelates*, nor "*Prieſts* nor *Preachers*, nor from *Arius* nor "*Athanaſius*, nor from *Luther* nor *Calvin*, nor "from *Knox* nor *Cranmer*, nor from *Laud* nor "*Baxter*,

" *Baxter*, nor from *Convocations*, *Aſſemblies*, " *Kings* nor *Parliaments*; but from God, and " from Chriſt, and his inſpired Apoſtles; " who did not Preach for filthy Lucre, but " rather (humanly ſpeaking) for Fetters and " Priſons, which for ought I know, may be " my Lot for writing this.

" And tho' I have a numerous Family, yet I " have given my ſelf up to the *Will of God*, to " defend with Boldneſs his ſacred Ten Com- " mandments; and I truſt in God Almighty, " through Jeſus Chriſt, that he will enable " me to bear a true and faithful Teſtimony " for him to the end of my Life, *Amen*. And " now with Minds inwardly turned to the " Fear of God, hearken to the Words of holy " faithful *Paul*, viz.

" Then *Paul* ſtood in the midſt of *Mars-hill* " and ſaid, ye Men of *Athens*, I perceive that " in all things ye are too ſuperſtitious, for as " I paſſed by, and beheld your Devotions. I " found an Altar with this Inſcription, *to the* " *unknown God*; whom therefore ye ignoran- " ly Worſhip, him declare I unto you. God " that made the World and all things there- " in, ſeeing that he is Lord of Heaven and " Earth, dwelleth not in Temples made with " Hands, neither is worſhipt with Mens Hands " as tho' he needed any thing, ſeeing he " giveth to all Life and Breath, and all " Things, and hath made of one Blood all

" Nation of Men for to dwell on all the Face
" of the Earth, and hath determined the
" times before appointed, and the Bounds of
" their Habitations, that they ſhould ſeek
" the Lord, if haply they might feel after
" him, and find him, tho' he be not far from
" every one of us, for in him we live, move,
" and have our Being: As certain alſo of
" your own Poets have ſaid, for we are his
" Offspring. Foraſmuch then as we are the
" Offspring of God, we ought not to think that
" the God-head is like unto Gold, or Silver,
" or Stone Graven by Art and Mans device;
" And the Times of this Ignorance, God
" winked at, but now commandeth all Men
" every where to Repent; becauſe he hath
" appointed a Day in which he will judge
" the World in Righteouſneſs, by that Man
" whom he hath ordained, whereof he hath
" given Aſſurance unto all Men, in that he
" hath raiſed him from the Dead. *Acts* xvii.
" 22. to 31.

" Now all you that have heard the Words
" of this holy Man of God, declaring his
" Mind and Will, let his Dread come over
" your Hearts, and fear this glorious and
" fearful Name, *The Lord thy God*, and let
" that of him which is within you, ſpeak out
" the Truth with your Mouths from your
" very Hearts; whether here is the leaſt
" Syllable or Title of a plurality of Perſons

" in

" in God. Is there the leaſt Intimation in
" the World of any ſuch monſtrous Doctrine.
" Is it poſſible for any rational Creature un-
" der Heaven to conceive ſuch a Thing from
" the Words of this faithful Apoſtle to theſe
" Heathens, whom he promiſed to declare
" God unto, which he perform'd, in ſuch an
" excellent diſtinct Manner. Take ye there-
" fore good heed to your ſelves, for you have
" heard no manner of Similitude of a *Trinity*
" on *Mars-hill* from holy *Paul*, no more than
" the Children of *Iſrael* heard of it from the
" holy Mouth of God in Mount *Sinai*, viz.
Thou ſhalt have no other Gods but Me.

One thing more I have upon my mind, and that is to all poor honeſt People, who can read but very little, or none at all; yet it is probable you can ſay the *Ten Commandments*, the *Lord's Prayer*, and the *Apoſtles Creed*, &c.

Now I do intreat all ſuch in the true Fear of God, and in the pure Spirit of Love, to ponder well in your Minds, all thoſe ſacred Words of God himſelf, which he ſpake with his own immortal Voice to all *Iſrael*, his Church and People of Old; and ſee if you can find one word there, of a *Trinity*, or of the holy One of *Iſrael*'s being a plurality of Perſons, and you will find no ſuch word, no not any: But you will find God himſelf telling you the direct contrary, in the Firſt Commandment, *Thou ſhalt have no other Gods but*

Me, Exod. xx. 3. not *Three*. Then conſider ſeriouſly of the *Lord's Prayer*, which he taught his own Diſciples, and ſaid, *when ye pray, ſay, Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done*, &c. obſerve how Chriſt directs his Followers to pray; not to Three Perſons, but to his Father and our Father, to his God and our God, in the ſingular Number, *thy Name, and thy Kingdom come*, &c. not one Syllable of a *Trinity* can be found here; ſo that you may be aſſured in your Hearts, that neither God nor Chriſt, nor any of the Apoſtles ever taught us any ſuch ſtrange Doctrine, for when ye carefully mind the *Apoſtles Creed* or *Belief*, you will find it thus, *I believe in God the Father Almighty maker of Heaven and Earth*, &c. there is none called God but God the Father only; and where it ſpeaks of Jeſus Chriſt, you will find it ſpeaks of him as quite inferior to God, being *born of the Virgin Mary, ſuffer'd under Pontius Pilate, crucified, dead and buried*, &c. Now you know full well, that God cannot dye nor be crucified; but it was God that raiſed up Chriſt from the dead; therefore Chriſt is not God himſelf, but the Son of God, the Anointed, or ſent of God, that is Chriſt, the Meſſiah or great Prophet which God had promiſed to ſend into the World, *and aſcended up into Heaven, and ſitteth at the Right Hand of God*, making Interceſſion for us to God, ſo you

you may eaſily know that he who ſitteth at the Right Hand of God, is not God himſelf, but another whom God hath highly exalted or favoured to ſit at his Right Hand; as the King favoureth his Son the Prince, by ſetting him at his Right Hand, tho' all Men know the Son is not the King, but is ſubject and obedient to him. Now ſurely we may truly love and honour the Son, without ſaying he is God himſelf.

Our dear Lord would never have us tell Lies for him, by ſaying he is the moſt high God, when he himſelf telleth us, *That his heavenly Father is the Only true God*, John xvii. 3. So that if you will be the Followers of Chriſt, you will believe in God, and alſo believe Chriſt is the Son of God, not God himſelf; but that God ſent him to Bleſs you, *in turning you from Sin and the Power of Satan unto the Only living and true God, and hath tranſlated you from Darkneſs and Bondage of Sin, into his marvellous Light.* And they that will not come unto his Light, it is becauſe their Deeds are evil. *For God ſo loved the World that he gave and ſent Chriſt to be a Light to lighten the Gentiles*, or thoſe that ſit in Darkneſs, *that he might be God's Salvation to the Ends of the Earth.* Therefore let not Chriſt's Words be fulfilled on you, *That ye will not come unto him that you may have Life*; but learn of him and deny your ſelves daily, and take up the true Croſs and follow him, who is the Way to the Father.

FINIS

Postscript.

AN Honest, Judicious Person sent this Letter to me, and desired (if I did answer the *Miller*) that it might be printed at the End of my Book, as a just Reproof to the *Baker*, for whom the *Miller*'s Book was printed, with so many Slanders, and notorious Falsehoods, which he knew to be so.

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Mr. ELWALL,

'THE Occasion of my writing to you at this Time is this; I have lately seen a pretended Answer to your Book, writ Originally by a *Miller* of *Hinly*. I know the Man; he was a Preacher to the *Baptists* in the West Part of *England*, but being cast out by them for Fornication, &c. he crept up into our Country, got into the Favour of that People here, and prated for Hire among them as long as he could conceal his Wickedness; for he Married one Woman here, had Bastards by others, as I have been inform'd, and I am sure he forsook his Wife to cohabit constantly with One of his Whores, that Father'd One Bastard on him in his Wife's Life Time; for which Crimes, *viz.* Adultery and Hypocrisie, he was cast out here also; and then his Preaching Trade failing, he was forc'd to be-

betake himſelf to this Trade he now follows, which is driving of a *Miller*'s Horſe to get himſelf Bread. I ſay the Book was writ by him, but publiſhed by a *Baker* in *Wolverhampton*, a Perſon of better Account and Character than the former, but in this Matter they are Brethren in Iniquity. I ſhall not need to deſcribe the Work to you, nor indeed to any one elſe, that has either Senſe or Learning: But in general, it is very like the Author, being little or nothing more than fooliſh, wicked Stuff, not worth regarding, except one Paſſage, and that is his abuſive Language in calling you a Murderer, &c. as he does in a vile, malicious Manner.

But I do not ſo much wonder at the *Miller*, who is known to be abandoned from all Fear of God, and long ſince given himſelf up to all Kind of Wickedneſs that he can perſue without danger here. But I am aſtoniſhed that *Sket* the *Baker* ſhould publiſh a Story which he knew to be Falſe. O! the Horror that muſt needs ſeize that Man's Conſcience, when he conſiders what an unrighteous Slander he has publiſhed of his Innocent Neighbour. But I am really afraid the Man is got into the old *Popiſh* Tenet, viz. *That he muſt do his utmoſt to deſtroy Hereticks, or at leaſt to do them what Miſchief he can.* For who can think leſs, that conſiders he has done this, and yet knows you never did any ſuch thing? Well had I been thus Diabolically led to ſlander my innocent Friend, (for ſo I hope you have always been to him) I would immediately publiſh in the *Gazette*, or ſome other publick Paper, That I had moſt egregiouſly wrong'd you, and beg your Pardon.

I doubt not but you may make an Example of them both for their thus wronging you; but I think if they had violently deprived you of one of your Hands, you would have ſigned them a Pardon with the other. Indeed the Forgiving, Humble and Harmleſs Temper with which you are poſſeſs'd, is a commendable Virtue, and an obedient following of our Lord and Saviour: Strange it is, that a Man that has the univerſal Character of an honeſt, godly minded Man all his Days, and whoſe Life was never ſullied with any foul Blot, ſhould have this Treatment from them meerly on Account of his Opinion, for I could never hear any, even of your bittereſt Enemies, lay any Immorality to your Charge: And for your Book, let it be what it will, I'm ſure, 'tis more than *Sket*, or his merry *Andrew Miller* can anſwer, to any honeſt, unprejudiced Man's Satisfaction; the pretended Anſwer ſeems to me, to be only Calculated to procure Laughter and Malice.

I hear you are about to Print a Reply, for which I am very ſorry, ſince the Adverſaries Pamphlet carries Confutation enough in its own Belly: What need is there of an Anſwer to ſuch a heap of Nonſence? It will be a Diſgrace for you to Write againſt ſuch a ſcurrilous, abominable Fellow, that all Societies of Chriſtians, that I know of abhor, for his Odious Life and Converſation.

And that he has not repented of his Immorality, appears in that he is not afraid to make himſelf the Chief of Slanderers. Therefore, 'tis no Uncharitable Cenſure to ſay, *He is ſtill in the Gall of Bitterneſs, and in the Bond of Iniquity*: The Lord open their Eyes, and keep you both in Body and Mind; which is the Prayer of

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Your Loving Friend,

of W. Rawlinson